Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 81 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY, MARCH 17, 1827. No. 11.

THE MOTHER'S DIRGE.

My child was young—my child was fair,
As Spring's unsullied flow'r;
His guileless heart had felt no care,
To stain life's little hour;
And all around him seem'd to say,
So sweet a flower could ne'er decay;
Farewell my child.

Thy spirits then were light, my boy,
When health was on thy brow;
And life was but a dream of joy—
But ah! how changed now!
A cloud of grief is on my heart,
To see thee silent, as thou art:
Farewell, my child.

I did not think, as late I press'd
Thy form within my arms,
That thou so soon wouldst sink to rest
Despoil'd of all thy charms,
And pillow low thy youthful head
Upon a darker, colder bed:
Farewell, my child.

In life, upon thy cheek there shone,
A deep carnation dye,
As rich as that at sunset thrown
Along the summer's sky;
And with its tints were blended there
The freshness of the morning air:
Farewell, my child.

But now thou wear'st the lily's hue,
An emblem meet for thee.
Since thou hast past life's journey through,
In all thy purity.
Oh! how could Death's cold finger trace
Such beauty on thy smiling face:
Farewell, my child.

How silently Death glided o'er,
Thy features young and fair,
As if on earth there were no more,
His mildew might impair.
A moment since, a mortal, thou!—
In other spheres an angel now!
Farewell, my child.

Oh! who a mother's love can prove,
Or grieve, as mothers must,
When all their widow'd hearts could love
Is mingling "dust with dust?"—
What emphasis of grief they feel,
When by their lovely dead they kneel?—
Farewell, my child.

None but a mother!—Oh! my child,
No more I see thy face:
How sad, how dark, how frantic wild,
Is this, our last, embrace!
Adieu! adieu! one kiss is thine,
And then thou art no longer mine!
Farewell, my child.

Ohio State Journal.

BIBLICAL CRITICISM.

FOR THE CHRISTIAN REGISTER.

ON DEMONIACS.

[Concluded.]

Next let us consider some of the arguments in favor of a reality of possession.

1. In the time of our Saviour the belief of it was general, and almost exclusive of the unbelief; and even those persons to whom possession was attributed did believe and declare that they were possessed by evil spirits; and how too is it possible that such an opinion should have been formed, much more have been generally believed without any foundation for it. We have already "directly noticed this argument in considering the meaning of the term demons." But we may remark still farther upon it. In the rude state of society, men attribute every instance of peculiarly good, or peculiarly bad fortune, every disease, in short, every thing which appeared to be different from the ordinary course of things, to some ruling deity; and nothing would appear more to indicate the real presence and agency of a superior being, than strange and severe diseases; and as the ignorant and illiterate are always ready to adopt every thing of the marvellous, we may readily conceive how rapidly and widely such an opinion would prevail after it had been once established in the minds of a few individuals. And at the present day, we find, particularly among the lower classes of people, prevalent notions as absurd as that of possession by demons. We frequently hear of persons bewitched; and of many who believe in witches—of hypocondraics equally as wild in their ideas of their own natures, or of the character of their disorders. And the ideas of witchcraft, of forebodings from trifling accidents, prevail considerably indeed among the more enlightened as well as the illiterate. Nor are these ideas more irrational than that of demoniacal possession was in the time of our Saviour. And we find, too, such irrational ideas entertained by men who have been habitually educated in them from their youth, long after they have in other respects risen above the ignorance and superstitions of their age, and their companions. And the Jews were, as a nation, far worse in indulging such notions than the lowest people of the community of civilized nations of the present day. And this reality of possessions, after it had been once proposed, would have found with them far more advocates, than these notions of modern times do with us, and would have required much greater means to remove the belief. And this explanation seems very obvious.

2. An appeal has been made to what the demoniacs themselves said and did. They must, it is said, have been inspired, and aided by such superior agents, as demons are commonly supposed to be, Luke iv, 34. The demoniac is said to have exclaimed, "What have I to do with thee thou Jesus of Nazareth, art thou come to destroy us? I know thee, who thou art, the holy one of God." And passages of similar import are found in Matt. viii, 29, and Luke iv, 41. It is asked how could these demoniacs have known Christ? We reply that these disorders with which they were afflicted, the symptoms and effects of these demons, were of an intermittent character, and that the persons had intervals when they were not thus affected, and that in these intervals they had heard of our Saviour as the Messiah; heard of the miracles he had wrought, and that they had known the great noise which his conduct was producing. They had moreover been constantly expecting the Messiah, and expressed their thoughts when they were in a state of derangement or madness with greater earnestness than they would have done in the time of their sanity. This seems much more probable than that evil spirits should have earnestly proclaimed the Messiaship of our Saviour, who was directly opposed to their views, and designing to expel them.

3. It is said again, that our Saviour commanded the unclean spirits not to discover him, Mark iii. 11, 12. "And unclean spirits, when they saw him, fell down before him, &c,—and he straightly charged them that they should not make him known." So also Luke iv. 33, 34, 35. Mark i. 23, 26, 34, &c. It was believed that the demon himself entered the body and performed all its functions as we learn from Plato, Apollonius and Plautus. Even demoniacs themselves were of this opinion. So that it became common to confound the terms demon and demoniac. That this was the case is evident from Chrysostom and even from the Evangelists themselves. Mark iii. 11, "unclean *spirits* when they *saw* Jesus *fell down* before him and *cried out*," &c. But in Mark v. 6, 7, the *man* who was possessed, and not the *spirits*, is represented as *seeing* Jesus and *worshipping* him, (which here means falling down before him, doing him reverence,) and *crying*, &c; and in Mark v. 10, the Demons are said to beseech Jesus, that he would not command them to go into the deep; and here too it is evident that the demon who was an invisible spirit, could not perform these sensible acts. Our Saviour too, Matt. xvi. 20, charged his disciples, "that they should tell no man, that he was Jesus the Christ," and in his charge to his disciples and to the demons, he seems to have been influenced by the same motive, viz. the desire of not having the evidence of his divine mission forced too hastily on those who would not readily admit it, and a wish to avoid all unnecessary parade and notice, before he could firmly establish a belief of his religion in the minds of many.

4. Demoniacs argue rationally with Christ, and speak to better purpose than the bulk of those who are in their senses. This argument is founded principally upon the conduct of the Gadarene demoniac. But if we examine the account in question, and consider the character of the demons in connexion with that of our Saviour, we find this to be a fallacious argument.

5. Demoniacs discovered more than human strength, Mark v. 3, 4. "And no man could bind him; no, not with chains; because that he had been often bound with fetters and chains; and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame or master him." All this may be very true—it is no easy matter for one to master a raving madman. It is a common observation that people in a delirium are very much stronger than when they are in their sound minds.—People, who are so reduced by disease that they cannot rise from their beds, will become so strong in their spells of distraction, that the strength of many individuals is necessary to confine them. Besides it is not probable that the ancients adopted any better, if they had so good means of confining people as the moderns, yet we hear of escapes from prisons and places of confinement of the strongest kinds, which are much more marvellous than any thing which the Gospel informs us, were effected by the demoniacs.

6. An argument is likewise drawn from the account given in Matt. viii. 28, of the destruction of the swine, &c, and has by many been considered satisfactory proof of the power of demons over both the human and brutal races, and an instance expressly designed to establish the reality of possessions. But this argument does not seem to prove so much as it has been thought to prove. The Jews had no evidence of the expulsion and entrance of demons, except by the tranquility or distractedness of whatever creatures were believed to be affected by them. And this is all the evidence they had in this case. All that those present knew, was that the men ceased suddenly from being diseased and immediately the swine were diseased.—All that our Saviour did was to perform a miraculous cure, and to produce a disease at the same time; to perform two miracles at once, viz. the healing of the man and the diseasing of the herd. There are indeed, many reasons besides those which are general, for our Saviour's working miracles, and for performing these miracles, to be considered as miraculous, merely, rather than to confirm the notion of reality of possession by demons. It might have been for a just punishment on the owners, who were forbidden by the law of Moses to keep swine and eat their flesh, and thus he would shew his respect for his law. It served for variety in his miracles, and was one which would from its nature be likely to be widely reported.—It might indeed have been performed to show the impotence of what the people termed demons, by showing their entire subjection to himself. It struck awe and fear into many, and thus would prevent many inconveniences, prevent their importunities, and quibbles, and we might mention other very probable reasons if it were necessary.

7. One of the most powerful arguments in favor of this doctrine of demons is derived from the language of our Saviour and his Apostles, so strong it is said, that no doubt can be left upon the mind of any candid reader. Matt. iv. 24, "They brought to Jesus those that were possessed with demons." Acts v. 16, "brought them that were vexed with unclean spirits." Mark v. 8, "for he," [Jesus,] "said unto him, come out of the man, *thou*, unclean spirit." It is urged moreover, that a distinction is made between possessions and diseases. Mark i. 32, "they brought unto him all that were diseased, and them that were possessed with demons," and so also, Luke vi. 17, 18. It is said that our Saviour's language was addressed to the demons, directly as in Mark i. 25, 9, 25. Matt. xviii. 18. Luke ix. 42, 4, 35. The expulsion of demons is distinguished also from the healing of diseases, Luke vii. 21. Jesus healed many of their infirmities, and plagues, and evil spirits; so also, Luke viii. 2, 13, 32, &c. It is said farther, there are passages in the New Testament where diseases cannot be meant, when speaking of possession by demons. Mark v. 15, calls the demoniac *him that had a legion*, and Luke xi. 26, represents the unclean spirit as taking to him, seven other spirits more wicked than himself. How is it possible that one man should have a legion of disorders; or how could one disease with deliberation and design, take along with it seven others worse than himself? Here seems to be as strong a proof as possible, of our Saviour and his disciples countenancing the belief, and themselves believing in possession of demons; and if it was not true, the apostles, or certainly our Saviour, at least, must have known it, and surely it would have been totally inconsistent with their character to have upheld so wrong a notion, and it would have been their imperative duty to have corrected it.

We may infer from what I have already said that our Saviour and his apostles did not first introduce the language respecting demoniacs; and we know that such language was already very common in their time. If then our Saviour and his apostles in discoursing on demoniacs, had not used the language they did use, they must have departed from the common language, and made a new one respecting this subject. Moreover we have seen that the admission of the existence of demons is contradictory to the doctrines they taught. And this ought to satisfy us. But so much stress has been laid upon this argument that we may say a few words more.—Our Saviour and his apostles made use of the common popular language of the age and country in which they lived on the subject before us, in the same way in which the moderns do, though the language is literally incorrect. We use the word *lunacy*, though we do not perhaps believe the moon has any influence in producing the disorder; so also St Anthony's fire, St Vitus' dance, without acknowledging the power, or existence of these saints. We use the term *the hag* or *night mare*, a disorder imputed to a hag or incubus, while at the same time we disbelieve her influence. We say the *sun rises* and *sets* though we know it to be an error. So in the scriptures, the sun is represented as *running a race*—the sun *knoweth his going down*—God *laid the foundation of the earth*. Our Saviour says God makes his *sun* to *rise*, and thus it is with hundreds of expressions in the scriptures, where the language gives literally a false idea. And we can no more infer our Saviour's belief in demons from their saying that some had demons, than we can a man's belief, that the sun actually rises and sets from his using the popular language; and we know that this manner of speaking with respect to demons was in use among the Grecks, Xenophon, Aristophanes, Sophocles, &c; and that they understood merely diseased persons. And this was the case with Josephus himself, in the age of the gospel. If the Jews and heathens, when speaking of possessions or on similar subjects, adopt the common phraseology, without meaning to countenance the opinion on which it was originally founded, why is it not to be believed that this is the case with our Saviour? I might enlarge upon this point if it were necessary, but I think it needless.—The only question remaining is, why did not our Saviour correct these erroneous views. I reply—it was not a part of the purpose of his mission; it would contradict much that the Jews believed, and he would no have succeeded so quickly or so well in establishing Christianity, if he had undertaken to correct all their wrong views. He uses the popular language in all cases, and this would have been an exception, and many other circumstances of this nature might be mentioned. If we weigh the evidence both in favor and against a reality of possession by demons, entirely free from prejudice, we probably shall conclude that nothing more is meant than that certain persons were affected by mental and bodily diseases.

Although I have not stated the arguments which have been advanced, with the clearness and power of which they are capable, I hope they will be of good effect in leading some of your readers to investigate a subject, which among ordinary men has attracted but little attention, and which I am fully convinced is wrongly understood by many of them. Whatever may be the conclusions to which they arrive on this subject, the truth of our religion is not affected by them. The fact that demoniacs were cured by the working of miracles is still substantiated by the Scriptures, and goes to add to the accumulated evidence of the truth of Christianity. And all critical inquiries into the meaning of particular passages and phrases serve only to make us more acquainted with the scriptures, and to strengthen our faith and improve our piety. S. Y.

SELECTIONS.

UNITARIAN LAYMEN.

[The Christian Reformer for December, contains a brief notice of a small work entitled "Genuine Christianity or the Unitarian doctrine briefly stated, by a Physician." From this notice we extract the following remarks, as likely to be interesting to our readers.]

A remarkable circumstance in the history of English Unitarianism is the number of *laymen* who have stood publicly forward as its advocates. *Milton* may now be appealed to as one of the ablest opponents, on scriptural grounds, of the doctrine of the Trinity. Sir *Isaac Newton's* "Letters to Le Clerc" on two of the disputed texts in the controversy, rendered great service to the Unitarian cause: his unpublished writings in the keeping of the Portsmouth family, will probably if they ever see the light, be of still greater service. *Locke* in his Commentary on Paul's Epistles and his "Reasonableness of Christianity" has taken Unitarian ground, and he is thought to have been the author of some of the old Unitarian Tracts. And, as the "Physician" before us observes, (p. 4, note,) "Milton, Newton and Locke, is indeed a triad for whose sentiments no Englishman need blush."

After these immortal laymen, whose names are their country's glory, came *Hopton Haynes*, the Master of the Mint, whose work on the "Attributes," designed to establish by a critical examination of the Scriptures the sole Deity of the Father, is still accounted one of the best books in its department of the controversy that the Unitarians possess.

Here let us not overlook the simple-hearted, intrepid *Edward Elwall*, whose Trial on the charge of Unitarianism, or as it was called in his day *Blasphemy*, is a popular tract, and who has left several pamphlets asserting and defending *extreme* Unitarianism, which manifest integrity of purpose, much sagacity and fearless courage.

Mr. *Amory*, the author of the singular romance entitled "John Buncle," is another Unitarian advocate, who has made many familiar with the doctrine who would not have learned it from graver writers.

In the same list is to be placed Mr. *Michael Dodson*, the celebrated lawyer, whose "Notes on Isaiah" are a valuable addition to an Unitarian library.

The "Welsh Freeholder," the late Mr. *David Jones*, the Chancery Barrister, contributed many valuable publications to the Unitarian cause.

It is less known that the late Duke of *Grafton* wrote one pamphlet at least of an Unitaran complexion, and he left behind him for the use of his family a printed, but not published, exposition of his faith.

Many laymen of the present day have been in one period of their lives Unitarian writers, such as Sir *Benjamin Hobhouse;* the truly respectable gentleman who writes under the denomination of "Another Barrister;" the learned and eloquent author of the "Appeal to Scripture and Tradition" on behalf of the Unitarian Faith; Mr. *Cooper*, formerly of Manchester, now of America, one of whose well argued Essays was inserted in the Christian Reformer, Vol. V. pp. 82, 104, 172; Mr. *Thomas Foster*, who has suffered disownment by the Quakers for re-asserting the doctrines of William Penn; Captain *Gifford*, of the army; Mr. (late Captain) *Thrush*, of the Royal Navy; and now, not to mention many others, the "Physician," the title of whose publication stands at the head of this article.*

This writer in a brief but satisfactory manner discusses the whole Unitarian question, and for perspicuity, correctness, good temper, scriptural knowledge and suitableness to the times and the present state of the controversy, we know of but few cheap publications better fitted for the hands of young persons and inquirers.

"The 'Physician' is frank and decided, while he is courteous. He says truly, p. 10, 'The Unitarian asserts without fear of contradiction, there is not a single plain scripture authority, be it precept or example, to justify our addressing real religious worship to any other name bnt that of God the Father only. And such is the practice of the Unitarian chapel, harmonizing therein with the Scriptures, and with the recorded customs of the first Christians. Here alone, amidst so many temples professedly Christian, the Father of Jesus Christ is honored as the only true God.'

"On the 'orthodox' quibble of two natures in Christ, by which the sense of the plainest scriptures is evaded, the 'Physician' says, with great spirit,

"In reply to this curious distinction, it would be quite sufficient to observe that it is quite *gratuitous;* Christ *never* explained his own words in this way, and who shall presume so to explain them for him? But the truth is, that his words will not bear such an interpretation without the greatest violence. There is nothing in the language of Christ's assertions to suggest to us that they are true only in a certain qualified and peculiar sense; they are made absolutely, and if they are not true absolutely, I know not what can be said of them but that they are absolutely false. To perceive the force of this, let us suppose it asserted that Christ never died, never was crucified, never was buried, never rose again. Who would not allow that such assertions would be false, and unfit to be uttered? Yet they might be justified by the same sort of saving clause which is so easily admitted in defence of orthodoxy. These things, it might be said, are spoken of Christ in reference to his divine nature only; and certainly, *with that limitation*, they might be spoken truly enough. But if such limitation were not expressed, then those assertions would be false; not more false, however, than would be that other unqualified assertion which Jesus really made, '*Of that day and hour knoweth not the Son*,' if at that same time, possessing the omniscience of Deity, he knew them perfectly well. Declarations made with such mental reservations are no more than equivocation and deceit.' "—Pp. 11, 12.

*Unitarianism has not been without its *female* advocates, amongst whom stand pre-eminent the late Mrs Barbauld and the late Mrs Cappe, of whose names any denomination might boast. The time will come when other writers of the same sex may be put on record as the defenders by their pens of pure Christianity.

CHRISTIAN MODERATION.

[At the late ordination of Rev. R. Brook Aspland, in Chester, Eng. the charge was delivered by the father, Rev. Robert Aspland. We have been much pleased with the following discriminating remarks on Christian Moderation.

We respectfully recommend them to the consideration of our readers, as a corrective of that morbid sensibility which well established Unitarians have often manifested, to any thing from their own body that has an aspect of controversy. Let men discriminate as they ought, between a "defender of the faith,"—and an "accuser of the brethren," and we shall hear no more complaints about religious controversy.]

On the subject of theological moderation, many foolish and sickly things have been said and written. Some would appear to understand by it that feebleness of understanding which is incapable of any decision, or that morbid state of the intellectual powers in which all wholesome aliment is distasted and refused. There is no middle line between truth and error. A compromise cannot be safely made between them; not safely in the case of any Christian, least of all in that of a Christian minister.

Moderation, as a real, unquestionable virtue, refers not to doctrines, but to the spirit in which they are held and professed and to the language in which they are explained and enforced. It is humility in thinking, and good taste, courtesy and charity in the expression of what is thought. Even in controversy the bounds of moderation need not be exceeded; though controversial preaching is apt, without great caution, to betray a minister, and a young minister particularly, into intemperance. Polemical Divinity in general is often a useful and sometimes a necessary course of study and labor; but it is a thorny path, and of those that have pursued it most prudently and most successfully few are there that have not received some wounds during its progress. A Christian minister, worthy of the name, is always a "defender of the faith;" never an "accuser of the brethren."

And if in all cases moderation, in its general scriptural sense, be a virtue, much more is it a virtue becoming young ministers. In the ardour of feelings purely constitutional, some of these are apt to use strong and extravagrant language and even to mistake this for the mark of what is called *genius*, when after all it is the sign of nothing but the existence of an untamed imagination and the want of self-control.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 17, 1827.

Since the publication of our last number we have received our regular files of English periodical works. From these we shall furnish, as opportunity may permit, such extracts as seem adapted to interest and edify our readers.

The periodical work in which Unitarians will feel most interest, is the Monthly Repository, a work corresponding in many respects, to our Christian Examiner. We stated in our last number, that the publication of a new and improved series of this work commenced in January past. The first number, as we there stated, speaks well for the future character of the work. Many of the writers, it is presumed, will be the same as formerly. The continued aid of the American correspondent, who has of late furnished a monthly Critical Synopsis of the past numbers, is solicited, as will appear by the following editorial remarks accompanying the Synopsis published in the last number of the old series.

"The Editor cannot part in that capacity from this interesting writer, [author of the Synopsis,] without expressing his hope that his pen will be traced in the *New Series* of this work; although of necessity his communications will assume in that work somewhat
Would he be unwilling
series of papers on A-
Literature and on the
Knowledge and Christ-
ed States?"
ness this friendly inter-
ation of kind and re-
spectful sentiments, between the Unitarians of England and our own country. May these bonds of affection be continually strengthened. And by striving to avoid each others faults and to imitate each others excellencies both in faith and practice, may we be mutual instruments of advancing each others spiritual edification and joy.

We acknowledge with much gratitude, the receipt of the following letter from a distant correspondent; and we take this opportunity to express our best thanks for this renewed expression of kindness, and testimony of interest in the success of our efforts.

"———, S. C. Feb. 6, 1827.

"Sir,—According to my invariable annual practice ever since the establishment of your useful and interesting paper, I have obtained for you a new subscriber from the 1st of January. Please in future to send a Christian Register to—— ——, ——, S. C. including all the numbers from your first paper of this year.

"Yours respectfully,

"——— ———,"

We have also to acknowledge a similar obligation to others; and we would at the same time express the hope that our debts of this kind may be continually accumulating If only one in two of all our present subscribers, would induce some friend to add his name to our list, it would place the subscription at once on a permanent footing. We would respectfully solicit this kind office from our friends, and the friends of the cause which this paper advocates.

It will be proper here to acknowledge the late favors of some distinguished correspondents. It is our highest pleasure to be the organ by which the views and sentiments of powerful minds—the wise and the good, are brought in contact with other minds. The present age of excitement and inquiry, demands continual wakefulness, and the concentrated and systematic action of all the friends of truth and humanity. A great and increasing flood of religious periodical works, is issuing weekly from our presses; and a majority of those are exerting their best strength and influence to blast the character and prostrate the power, of what we consider the true friends of Christian liberty and free inquiry .It is import ant then that *our* periodicals should, firstly, be made interesting and powerful by the united contributions of our first men; and secondly, that they should be as widely extended as possible, that they may counteract the effects of false representations and hostile influences, as well as vindicate and build up in its native simplicity and beauty, our abused Christianity.

A friend has suggested that the sect to whom our correspondent, N. H. alludes, as mentioned by Dr Chalmers, and as countenanced by the great Newton, was the sect of the "Millenarians," who flourished about his time. We have not had time to examine his works, to ascertain the probability of this, and therefore only make the suggestion, for the consideration of others.

The repeated instances in which the enemies of Unitarianism have made contemptuous allusions to Unitarians, as a sect dwindling away into comparative insignificance, justifies the suspicions of our correspondent that Dr Chalmers alluded, in his remarks, to this denomination.

The following is an extract from a private letter of a respected friend.

I read in a late Register, a communication, purporting to be from a Free Mason.—I know not whether any of your correspondents will think it worthy of an answer. I hope it will pass unnoticed, for I am persuaded that the charges against the fraternity which that communication contains are false, if not malicious; and I as confidently believe that making your paper the medium of communications either *for* or *against* Free Masonry, would be prejudicial to the cause which you have most at heart. I hope you will not think me officious or impertinent in offering this suggestion;—for in every part of our country there are not a few Unitarians who have very different ideas of Masonry from those of your last week's correspondent, and who are quite as able to judge of the moral character and tendency of any institution.—Besides, if the public need any light upon this subject, there are newspapers and other publications not "devoted to Unitarian Christianity," which would open their columns to any who wish to take up the cudgels—and I believe that the cause of "sound morals" does not require that any one should decry an institution which numbers among its members and friends, many of the purest and most powerful minds in Christendom. Let the vices and crimes of individuals receive the chastisement they deserve from all the friends of order and religion;—but let not a whole society, extending through the civilized world, be visited with the faults of a few unprincipled members.

The article here alluded to, was as it purported to be, from a Free Mason and an intelligent and conscientious man. We suspect that his suggestions, or "charges" as they are called, have been misapprehended. Of their truth or falsehood we are incompetent to judge,—knowing nothing of masonry. We have given the extract from our correspondent's letter, as an act of justice to those whom he considers to have been unjustly aspersed in the communication alluded to.

We here take occasion to say, that *this* is all, respecting masonry, either *pro* or *con*, which our columns will find room for.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—A late number of the New York Christian Inquirer contained a notice of some circumstances which should be brought to the knowledge of your readers.—They reveal the spirit of the popular theology, and will enable those who live where Unitarian Christianity is avowed by thousands, better to apprehend the trials to which their brethren in other places are subjected. It appears that Dr Spring of New York, a man who probably stands at the head of the Presbyterian clergy in that city, has thought it necessary or expedient to deliver a series of discourses from his pulpit, on the subject of the Trinity. As if desirous that the unscriptural faith which he was about to build up, should have a suitable foundation, he chose as the text of his first sermons a passage not belonging to Scripture. Presuming either on the reverence of his people for himself, even when he transgressed the rules of honesty, or, on their ignorance, which, in the faithful discharge of his office,he had never thought it his duty to enlighten, he began with 1 John, v. 7, and interspersed his arguments, as he was pleased to consider them, from reason, and history, and scripture, with false statements respecting men and opinions.

The following passages are copied from the Christian Inquirer.

"At the delivery of his fourth discourse we were not present, but from what we have learned of a person who heard it, we are inclined to think that he was neither very delicate nor sparing in his denunciations of Unitarians and their sentiments.

The following is a specimen of some of the language employed in the sermon. Dr Channing, he said, had made an 'unmanly and illiberal misrepresentation of the sentiments of Trinitarians:'—'that as a body the Unitarians disclaim the Bible as a rule of faith:'—'that they consider it proper to amuse themselves in any way on the Sabbath:' 'that Unitarianism aimed at the total subverson of the gospel;'—'and look,' said he, 'into their churches, and you will see the *scourings* of society assembled to *ridicule* Christ:'—'to hear their cold-blooded sarcasms upon our saviour, will make a *sober* man shrink with horror from such a religion ! ! !' "

This is the language of a minister of the christian religion in the nineteenth century, in our republic, and in the most populous and thronged city of our land,—the language too, of one who not only assumes the name, but professes to sustain the character of a gentleman and a christian,—and addressed to a congregation composed of intelligent and respectable persons. That the man should have had the effrontery to make such assertions, and that the people should have had the craven spirit to listen quietly, sabbath after sabbath, to defamatory abuse, does indeed amaze me, and would go farther than any orthodox reasonings to prove to me that men are indisposed to truth and good affection. It is not the uncharitableness of which I chiefly complain, but the palpable falsehood, which it reqires a very low estimate of the man's capacity or of his fidelity to believe he did not know to be falsehood. I pass by the general charge, that "Unitarianism aims at the total subversion of the gospel," because his views of the gospel are probably very different from ours. But when he tells us that the "Unitarians *disclaim* the Bible as a rule of faith," he must be ready to adduce some better proof of this than the fact, that Unitarians demand that the Bible should be so explained as not to contradict reason, and must show how innumerable passages in every Unitarian book, declaring the sufficiency and supremacy of the scriptures, are made to bear a directly opposite interpretation. "The *scourings* of society assembled to *ridicule* Christ"! I wonder if the man who spoke these words from a christian pulpit ever 'looked into' a Unitarian Church. It might be worth his while some time to glance at the congregation gathered at the church in Chambers Street, (it is not very far from his own;) if his bodily sight be not as much blinded by prejudice as his mental vision, he would see there as respectable, intelligent, moral and pious christians, as can be found sitting under the instruction of any Presbyterian teacher in the city—men, whose character, if not their influence, places them far above the calumniator. And as to the charge of *ridiculing* the Saviour, I should like to know if the accuser read in the sermon which he called a misrepresentation such a sentence as the following:

"In this mighty universe, framed to be a mirror of its author, we turn to Jesus as the brightest image of God, and gratefully yield him a place in our souls, second only to the Infinite Father, to whom he himself directs our supreme affection."

Is this the language of 'ridicule' or 'cold-blooded sarcasm? But I am filling your columns, when they might be devoted to a worthier subject. The station of the man whose words have been quoted from the Inquirer, and the grossness of the abuse heaped on opinions of which he shows himself ignorant and on men whose worth he ought to respect, if he cannot imitate, seemed to me to justify such remarks as the preceding. I wish some one well acquainted with facts, would give an account of the 'society'of which the Unitarians of New York are the 'scourings.' I strongly suspect a view would be presented of the practical influences of calvinism, by no means pleasant to the advocates of this miscalled evangelical system.

S.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I sent you last week an extract from the preface to Chalmers' Discourses on Astronomy, touching the theological views of Newton. From Chalmers' account of the matter, it should seem, that Newton was not altogether *sound in the faith*, at least that he *abetted the leading doctrine* of some pernicious *sect or system*, which he forbears to name, and which he represents as almost too despicable to deserve notice, it being one, which, at the time he wrote, had *nearly dwindled away from public observation.*

I expressed my hope in the communication you published in your paper of last Saturday, that some one of your correspondents would inform me, what was *the sect or system* to which Dr Chalmers refers. If it was *Unitarianism*, how could Dr Chalmers bring himself to speak of it so contemptuously?—Or was Unitarianism actually at so low an ebb in Great Britain some ten or twelve years since, as to justify the remark, that it had *nearly dwindled away from public observation.*

On the supposition however, that it is *the Unitarianism* of Newton, to which Dr Chalmers' alludes, we hold ourselves greatly obliged to the Doctor for his admission of the fact, and are quite willing that he and his orthodox brethren in Great Britain and America, should, if they see fit, represent the system, which we believe to be advancing by a steady and sure progress, as being in the last stages of decay, and already *nearly dwindled away from public observation.*

Even if this representation were just, it would be some consolation to the abettors of the system, that it has had the support of such men as Newton, of whom Dr Chalmers himself writes in the following laudatory strain. "I cannot forbear to do honor to the unpretending greatness of Newton, than whom I know not if there ever lighted on the face of our world, one in the character of whose admirable genius so much force and so much humility were more attractively blended."—He adds, in another place: "We see in the theology of Newton, the very spirit and principle which gave all its stability, and all its sureness, to the philosophy of Newton. We see the same tenacious adherence to every one doctrine, that had such valid proof to uphold it, as could be gathered from the field of human experience. * * * * *. When he turned his attention to this book, (the Bible,) he came to it with a mind tutored to the philosophy of facts—and, when he looked at his credentials, he saw the stamp and the impress of this philosophy on every one of them. He saw the fact of Christ being a messenger from heaven, in the audible language by which it was conveyed from heaven's canopy to human ears. He saw the fact of his being an approved ambassador of God, &c."

Dr Chalmers is certainly entitled to much credit for this high eulogium on this great Christian Philosopher, and for representing his belief in such terms as any Unitarian would be ready to adopt. "He (Newton) saw the fact of Christ being *a messenger from heaven*;"—"He saw the fact of his being *an approved ambassador of God.*" How could a man write thus and, still adhere to the scholastic notion of *three persons in the Godhead?*

N. H.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Sir, I inclose you a small document of some interest, which originated in North Carolina. The author of it is a respectable minister of the Methodist persuasion. The paper itself may be of no particular value to your readers, except as furnishing a new trace of the spontaneous progress of the cause of Unitarianism in different parts of our common country.

A Correspondent.

Charleston, S. C.

An Address, to the Presbyterian, Baptist and Methodist Churches.

Dear Brethren,—From the variety of opinions on doctrines and Church government, that exists amongst you, as bodies of Christian people, it does appear that a spirit of forbearance and moderation is indispensable. And, as it has been my misfortune, (if I may call it a misfortune,) to differ with each and all of you, in many things, I have only to solicit your forbearance, until a better understanding can be obtained between us.

If you, or any of you, think it right that there should exist in the Church, a diversity of opinions, then, in that case, you are bound to exercise forbearance. It behooves you, who think all Christians ought to see alike, in very thing that belongs to the doctrines of the Church, to use those means which are best calculated to accomplish that end. And surely there is no better method than to enlighten your brethren who differ from you in sentiment.

It might be thought too bold a step in me, to mark out the course to be taken, to accomplish this desirable object. But this I think I may say, that reason and sound argument, instead of declamation and denunciation, will be the only effectual method to accomplish it.

All mankind being made of the same materials, all possess the same nature, feelings and prejudices, in a greater or less degree, according to their opportunities and advantages in life. Darkness is the privation of light, and ignorance is the want of understanding, or the means of understanding. Now, to possess the means of understanding, and withhold them from our fellow-men, and then to censure and condemn them, would be unjust and cruel. As I cannot take shelter here, so as to accuse you justly, having the same means common to all, I only solicit a fair and impartial investigation of our differences. Let our doctrines be properly understood, the reasons and evidences fairly aud justly stated, and then let them be compared. Candour and honesty would compel him who has least grounds to support his doctrine, to submit.

Whatever may be your differences of opinion in other points of "*theology*," you are agreed in the doctrines of the "*trinity*," "*total depravity*," and "*atonement;*" and here I beg leave to differ from you.

If the *Trinity* be a doctrine of the Bible, why is it not to be found in so many words, neither in the Old or New Testaments? Why did the fathers of the Church confess that the doctrine could not be found there? If the doctirine of *total depravity* be found in the Scriptures, in what book, chapter and verse is it so written?

If the doctrine of an *infinite satisfaction to divine justice*, be true, why is it not once mentioned in the Scriptures?

Whenever these things can be made to appear to my satisfaction, I shall no longer hesitate to believe with you. And until they are made to appear by some of you, it is to be hoped that a difference from you, will not amount to "*damnable heresy*," seeing you so widely differ from each other in many important points of doctrine.

W. R.

Orange County, N. C. May 20, 1824.

OBITUARY.

Died at Cambridge on Thursday, the 8th inst. Mr *Wendell Bayard Davis*, of the Middle Class of the Theological School.

The pure and worthy character of Mr Davis was well known during his life, to a great number of acquaintance. And this very circumstance first presents itself to notice as characteristic. A singular *tact* in communicating with his fellow men of all ages and ranks; perfectly simple and natural manners; a genuine politeness without parade, which always approves itself to the refined and unrefined alike; above all, a fine disposition of heart; all united to render him popular in society, and to gain for him an unusually large acquaintance. This social temper is particularly worthy of recollection, as it gave him an influence with people of all classes, uncommon for one of his age, and which promised much usefulness in a future exercise of pastoral offices. He could adapt himself to the modes of feeling of the old with facility, and always carried away their good opinion of his character. He had much discrimination for one of his age, as regards the views, opinions, and sentiments of others. His school of discipline was society. He was not a deep student, nor a profound speculator. But he derived from society much of that wisdom which is applicable to all the real purposes of life. His knowledge acquired in this way, was always by him, ready to be used and applied in his conduct. It was not of that abstract kind which is admirable in theory, but must be filtered and sifted before it can be used in the real world. He learned not so much from books, abstractly, as from the great theatre of society where opinions are tried, where principles are put in practice, where the chaff of knowledge is winnowed from the grain. Here his mind was active, here he was a great deal present, and his observation seized upon every thing important that was said or done. Conversation with him was not an idle means of consuming time, nor a vain display of parts. It was a serious occupation in which much of his life was spent, in gaining information, in correcting his opinions, and in helping his mind to form proper expectations of life, its duties and comforts. He had little if any in his views, of that bright and extravagant coloring which youth so commonly gives to the future. He learned from the experience of others, and he was happily able to appreciate what he was taught in this respect, that there are trials and sufferings in the world to be encountered; that the young man is not destined for all sunshine, for continual joy. He spoke often of the difficulties which lie in the way of advancement. He was therefore provident, and that in a high sense; for he not only thought of external means requisite, but aimed also to provide his mind with those qualities which should be serviceable in difficult seasons, and which should nerve him for any event of Providence.

As a friend, Mr Davis was faithful in the highest degree. He had nothing of transport, but much of lasting attachment. He practised no arts of flattery. He had no dissimulation. Candor was one of his prominent traits. He told his friends their faults. He mentioned these in a way that gained their esteem and gratitude.

In Religion peculiarly, his character shone forth. He was sincere. No man that listened to him but would be immediately impressed with this. He was devout and pious—all who have heard his public devotional services will feel the truth of this. His religion was not confined to the head. It was absorbed in his fine heart; it was entwined round his benevolent and liberal affections, and its exercises therefore, although they were not exhibited in deep reasonings and precise doctrinal formulas, appeared in the simple and familiar course of common daily life. He was well aware of the labors of the profession he had chosen. No young man of his age perhaps ever had a clearer view of these. He learned of them from his general acquaintance among the clergy, and they were producing in his mind corresponding feelings and energies. He was charitable in a peculiar manner in religion. He abhorred all the trappings and machinery of a sect. His generous soul loved to expand itself through all sects; for he found objects to cling to in all. Much care was taken by him to prevent all narrowing of his mind from the influence of any system of doctrinal belief.

Such were some of his traits of character while among us. His loss is great. It will be wept in secret by many a friend who has derived benefit from his hearty and frank communications. It will be particularly regretted by all who know how well fitted he was to promote the peaceful interests of Jesus Christ's religion.

Cambridge, March 13, 1827.

RELIGIOUS SUMMARY.

We understand that Mr Gage, from the Theological School at Cambridge, has been unanimously invited to become the minister of the Unitarian Church and Society in Nashua village.

The Christian Advocate published at New-York, under the patronage of the General Methdist Conference of the United States, makes complaint and not without reason, we think, of a disposition on the part of one class of the religious community to disparage and undervalue the christian labors and efforts of the Methodists.

"It has been, [says the Advocate] very much the fashion, with some, for years past. in giving accounts of ministerial supplies or success, or of the destitution of our country, to overlook, or to omit *our* [the Methodists] humble efforts altogether. The same disposition has begun to display, or to betray, itself, with respect to tract operations."

It appears that the Methodists have a Tract Society in New-York, and not only do not resort to the American Tract Society for their supplies of tracts, but furnish them to others for sale and distribution. But in some late publications in the city of New-York it was stated, that though there was a great call for tracts, there was "no Society in the city to supply them."

Missionaries to Palestine Messrs Fisk and Parsons who went from this country a few years since, as missionaries to Palestine are both dead. In September last two other gentlemen,—Messrs Gridley and Brewer sailed from this port as missionaries to the same place. Letters dated "off Malta, Nov. 13, 1826," have been received, and state that they have safely arrived within a few hours sail of Valetta harbor. [*Valetta is the capital of the island of Malta.*]

Ordination. The Rev. Charles Walker, was ordained at New-Ipswich, on Wednesday last, Feb. 28th, as Pastor of the Congregational Church and Society in that place. The Sermon was preached by the Rev. Dr Woods of Andover: the Ordaining Prayer was offered by Rev. Mr Smith of Hollis: the Charge was given by Rev. Mr Lord of Amherst: the Fellowship of the Churches was expressed by Rev. Mr Burnham of Rindge: an Address to the Church and People was made by Rev. Mr Hill of Mason: and the Concluding Prayer was offered by Rev. Mr Arnold of Alstead.

Penitent Female Refuge. The 8th Annual Report of the Directors of the Penitent Female Refuge, is just published. The number of inmates of the House during the past year was *twenty-seven*. *Two* have been placed at reputable service; *two* expelled for improper conduct; *one* sent to the House of Correction; three left without permission; two left on other accounts, and seventeen remain inmates in the House.

The Treasurer of the *American Unitarian Association* acknowledges the receipt of one hundred and twenty dollars, contributed by "the younger portion of the male members" of Rev. Dr Parker's Society in Portsmouth N. H. to constitute him a life member.

LITERARY.

The following Select Literary information is collected from the late English Magazines and Reviews.

Mr Bowring has in the press, a volume on the Literature and Poetry of Poland, which will speedily be published.

The Rev. Mr Fry, Rector of Desford, has nearly ready for publication, A New Translation and Exposition of the very ancient Book of Job, with Notes. In one vol. 8vo.

On the 1st of January will be published, An Inquiry into the Expediency of introducing a Theological Faculty into the System of the University of London. By the Rev. F. A. Cox, LL. D. Honorary Secretary to Council.

The Author of "London in the Olden Time" is engaged on a second Volume, comprising Tales

illustrative of the manners, habits, and superstitions of its inhabitants, from the 12th to the 16th century; in which the state of minstrelsy, the form and proceedings of taking sanctuary, the ancient institutions for archery, and the superstitions relating to talismans and astrology will be exhibited, together with sketches of Sir Johan Froissart, Geoffry Chaucer Dame, Juliana Berner, and others. The work will appear early in the spring.

Harvard Register. We neglected to notice, as we intended last week, the publication of the first number of a respectable new periodical work, at Cambridge, entitled the *Harvard Register.* It is expected that the contributions to this work will be supplied, chiefly, if not wholly, by the undergraduates.

We understand that Dr James Thacher, of Plymouth, is preparing for publication, Biographical Sketches of eminent Physicians of the U. States, deceased.

American Quarterly Review. The first number of this work is just issued from the press. The National Journal has the following remarks on the work, and gives the contents of the number as we have them below.

It is said to answer the best expectations that have been formed of it, both in the variety and quality of its matter. In quantity it will nearly double any other similar work published in this country. The publishers, (Messrs Carey and Lea,) are entering into this enterprise with the most liberal spirit; and there is, we understand, a determination among the literary and scientific men of Philadelphia to support it, that promises a continued and increasing success. And offers of assistance have been received from distinguished men in various parts of the United States. The first number contains thirteen articles on the following subjects, viz.

1. American Biography; 2. Eulogies of Jefferson and Adams; 3. Fossil remains, wars and sports of the Mongla and the Romans; 4. the French Revolution, by the Author of Waverly; 5. Doctrine of contracts; 6. Mrs Heman's Poems; 7. Secret Journals of the Old Congress; 8. Chancellor Kent on American Law; 9. Almack's English Fashionable Life; 10. Symmes' Theory; 11. Controversy respecting the Greek Frigates; 12. Annual publications, Forget me not, &c; 13. Trigonometry.

German Universities. In all the German States there are 22 universities, with 1,055 professors and 15,746 students. The greatest number belonging to any one of them is 1688, at Vienna; the smallest 201, at Rostock. The population of Germany is 36,000,000; Catholic Germany has 19,000,000, and only 6 universities; the Protestant States contain 17,000,000, and have 16 universities.

FOREIGN INTELLIGENCE.

From Europe. By an arrival at New York from Liverpool, English papers to Feb. 9th have been received. The British Parliament assembled on the 3rd. A decision was expected soon to be made on the subject of the corn laws. Much anxiety was felt respecting it. In some of the manufacturing districts business was improving.

The papers furnish no news of importance from Greece. Letters were received at Madrid on the 22d January, stating that the French were about to evacuate that place. On the difficulties between Spain and Portugal, the London Courier, speaking of an official article from Madrid, Jan. 18, says—"We think we may safely affirm, that, at the present moment, all that was most doubtful and threatening in the aspect of affairs, has passed away." In the article referred to is the following sentence:

"His Majesty respects the independence of the neighboring kingdom, and he does not pretend to exercise any influence on the destiny which the changes that have taken place reserve for it; *he has the most ardent desire to preserve unchanged the relations of friendship which bind him to his august allies. He will not intervene in any hostile acts agains' Portugal;* but he will repress and punish every action, every revolutionary attempt, which shall dare to pass the frontier; he will defend his own, and respect the neighboring country."

News from Lisbon to the 20th of January and from Madrid to the 22d, confirms the account of the complete defeat of the Marquis de Chaves, and his entry into the Spanish territories.

Under date of Lausanne, 26th January, it is stated that about fifty houses in the town of Biel, in the valley of Conche, had been destroyed by an avalanche.—The number of persons killed was not known; thirty bodies had been found, shockingly mutilated, and it was supposed a much greater number had perished.

The "Echo du Mid," states, that a new era is about to break on Spain. The evacuation of the capital by the Swiss Regiments is regarded, it says, as the prelude to the French army quitting Spain, altogether, and evacuating Cadiz, Pampeluna, St Sebastian, and Barcelona This is a consummation devoutly to be wished. A clear field for action would then be given in Spain, and Ferdinand would have to look to it—for his goodly kingdom would be on a weak foundation. Letters from the frontiers of Spain, state, that orders had been despatched, to all the provinces, for a general arming. The miserable faction in power, are haunted by the fears of the appearance of Mina, and a descent by the Exiles, on the coast. The spring is now advancing the season of warlike operations, and the three short months, will tell much.

The following speculations are from the London Morning Chronicle. We pretend not to say to what respect they are entitled.

"Some speculation is indulged as to the immediate effect on the Government of the United States produced by the determination of this country to take an active part in the affairs of the Peninsula. The intelligence was carried out to New York by a very fast sailing packet ship, the Florida, which left Liverpool three or four days subsequent to the delivery of the Message of the King to both houses of Parliament; and as she had a fair wind, the people of America would, in all probability, be made acquainted with the information communicated through this channel by the second week of the present month. It is considered doubtful, whether the suspicions of the Executive at Washington, will not be much excited at the ultimate views of Great Britain, and whether, in the event of its being engaged in a war with Spain, it will not be followed up by an attempt to gain possession of the Island in Cuba. If therefore our own Ministers have not, as yet, thought proper to increase the British Naval force in the West Indies, the President of the United States will, very likely, be before hand with us, and recommend that some of the American vessels of war, now employed, should be ordered to cruize in the immediate vicinity of the Havana. Through New York, advices have been received from thence several days more recent that by arrivals direct, but they contain nothing of particular interest. A very large military force continued to be maintained in the island, which it was intended should have been considerably reduced; and the new circumstances in which Spain is now placed, will perhaps induce Ferdinand to hasten the return of the troops from the Havana."

Some persons in London appear to have bet 1 to 5 that there will be war between the U. S. and Britain within a year,

The Paris papers were occupied with remarks on the bill which CHARLES X. had sent to the Chambers for restricting the Liberty of the Press; and on the sudden dismissal from the offices held under the Crown, of Messrs VILLEMAIN, MICHAUD, and LACRETELLE, members of the Royal Academy, who had united with other members in a petition to the King against the bill, and which he refused to receive. The dismissed were highly complimented as martyrs to Liberty, but the Academy had voted not to publish the petition. The Ministers appeared to act as if they had decided majorities in both Chambers, and contended, that their object was to preserve the true Freedom of the Press, by restraining its licentiousness by precautionary rather than remedical provisions. Numerous petitions of the Printers against the bill had been presented.

The best understanding was said to continue between the English and the French Cabinets on Portuguese affairs; and on the subject of the order given to the Swiss regiments left at Madrid as a guard of honor to FERDINAND, to return to France, it was stated that these troops did not form any part of the force which France had stipulated to keep up in Spain.

The Times of January 27, says,—"We are confidently informed, though we confess we wish our information had come in a more authentic shape, that the secret treaty between Great Britain and Persia, signed about the year 1814, binding this country to the payment of an annual subsidy of 200,000 pounds to the Schah of Persia, and the little Prince to the maintenance of a stipulated body of men, is still in existence. What operation this compact may have upon the present crisis of the war with Russia is a different, and, no doubt, a very serious question."

On the 20th of January, an attack was made on Talleyrand, as he was leaving the Church of St. Denis, after the funeral service for Louis XVI. This assailant was Manbreuil, a man who rendered himself conspicuous since the restoration of the Bourbons. He was accused of robbing the Vice Queen of Italy of her jewels; and accused himself of having been employed to assassinate Buonaparte on his way to Elba. It appears that he pushed through between the guards on service at St Dennis, and knocked Talleyrand down.—*Na. Jour.*

In the Hamburg papers received in London, it is stated, in an article dated St. Petersburgh, Jan. 10, that on Christmas Day, thanksgivings were offered in all the churches of that capital, for the deliverance of Russia from the French invasion of 1812. The capital was illuminated in the evening. The gallery of the most distinguished heroes of the campaigns of 1812, 1813, 1814 and 1815, founded by the late Emperor Alexander, was solemnly consecrated on the same day. This rich gallery is in the Winter Palace; in the centre of it is the full length portrait of the late Emperor Alexander. On each side are the portraits of their Majesties the Emperor of Austria and the King of Prussia, the Grand Duke Constantine, Field Marshals Kutusow, Barclay de Tolly and Wellington. After these are the portraits of 340 Russian Generals. Twelve medallions, with inscriptions in gold letter, record the twelve most remarkable battles in the years 1812, 1813, and 1814.

The African Slave Trade. The British sloop of war Redwing, capt. Clavering, from the Coast of Africa, arrived in England the 27th of January, bringing home a number of invalid officers and seamen from that station. The slave trade was prosecuted with increased activity. In a short cruise around the Bight of Benin only, the Redwing boarded nearly 30 sail of vessels, under the French, Spanish, Portuguese and Brazilian flags, all fitted for the reception of slaves, and from the best authority, it is supposed, that there were nearly 30,000 of these poor wretches ready for embarkation along the coast, and were only deterred from being instantly shipped by the vigilance and activity of the British cruisers. During her absence, a period of less than two years, the Redwing lost nine officers and nearly fifty men by sickness.

From Hayti. Capt. Prince, of the brig Topaz, from Port au Prince, informs, that on the 2d February, an explosion took place in the Government stores of 4000, [Quere: 400?] casks of powder, which had been transferred thither from the public magazine It was intended for a Government vessel. The workmen were employed in putting the powder in boxes, and used iron nails and hammers, which, it is supposed, occasioned the explosion. The Commissary of the Navy, some other officers, and about twenty others, were killed. President Boyer had left the stores but a short time previous to the explosion. By the exertions of the crews of two French men of war, with their pumps,, the city was saved.—*Na. Int.*

From Port Au Prince. The editors of the New-York Gazette have perused a letter from a highly repectable merchant at Port au Prince, dated the 4th ult. in which he says, "The *Chambre des Communes* was opened for an *extra* session three days since. The speech of the President was very patriotic and savoured strongly of *war.* He announced that the despatches received from the French Government were very unsatisfactory, and that it behoved *all* to be prepared *for the worst.* I have never seen more anxiety exhibited by the people generally than at this moment."

In addition to the above, information has been received at Baltimore that there had been several fires at Port au Prince, since the blowing up of the Arsenal; four or five days after, the town was set on fire in six different places, but was discovered before it could get ahead. The people were daily expecting a French fleet, and were making every preparation for a war.

Extract of a letter from the first Surgeon on board Com. Porter's flag ship, dated Key West, Feb. 21st, 1827.

DEAR SIR: I have only time to relate a short excursion of ours on the 15th inst. The blockade, at this time, consisted of two heavy frigates and one 22 gun brig, very superior to our force. On the morning of the 15th, Com. Porter get under way and stood out, which, when perceived by Com. Laborde, he immediately made a signal for all his force to run up to the passage over the reef, to meet us there, and prepare for action. At this time Com. Porter wore ship to obtain an advantage in position; in fifteen minutes, tacked ship and gave signal for the squadron to clear for action, and stood directly for the passage over the reef. Here our sport ended, for the Spanish Commodore had no sooner made the entrance, than they hauled aboard their main tack, lowered top gallant sail, up helm, and sailed off before the wind in rapid saccession. We stood off and on till they were out of sight, and returned to port again. From their re-appearance on the 18th, joined by three more frigates, it is supposed that Com. Laborde expected us to follow him.

N. Y. Times.

DOMESTIC INTELLIGENCE.

CONGRESS. The National Journal, of March 6th, alluding to the closing acts of the session, says:—

"On Saturday about 4 o'clock in the afternoon, the Nineteenth Congress terminated it labors, and adjourned *sine die.* The only business performed in the House of Representatives on Saturday, was, the passage of a few private bills, the joint rule which requires that no bills shall be sent to the President for signature on the last day of the session, having been suspended so far as to allow all bills to be sent to him which should be passed before 1 o'clock of that day."

The Journal, in naming the reports of committees received on the last day of the session, notices two as of more particular importance. The *first* of the three relates to the subject of the colonization of free blacks on the coast of Africa; and is said to contain a full exposition of the views of the Colonization Society, and a series of arguments in favor of its objects. It was ordered to be printed. [*We will thank some friend of the Colonization Society, at Washington, to forward us a copy of this report.*] The *second,* was on the subject of the Georgia controversy. It is called an able and interesting document. Two resolutions appended to this report were given in our last paper.

In a "passing review of some of the business of the session," the Journal has the following pertinent aud just remarks in reference to the bill regulating the commercial intercourse between the United States and the Colonies of Great Britain.

We publish these remarks the more readily, because we think it due to the Supreme Executive, that the public mind should be prepared to estimate properly the delicate and difficult situation in which he is placed, by the neglect of the legislative authorities to decide on the course to be pursued.

"This bill, [says the Journal,] after undergoing some mutations in the Senate, was adopted in the House of Representatives as a substitute for the bill originally reported by the Committee of Commerce in that branch, with an amendment or two. The Senate, however, with a tenacity somewhat unusual, came to a determination to retain its own provisions, and the bill, after an unsuccessful conference between committees of both houses, was lost. In referring this important subject to Congress; in calling in the aid of legislation to effect that which diplomatic agency had failed to accomplish; the Executive faithfully and discreetly performed his duty, shaping his course according to the spirit of our institutions. Failing in his object, it is now left for him to act upon the high responsibility of his station. To him alone the country must look for the protection of its dignity and its prosperity. If evil should ensue, the nation will not fail to trace it, in part, to the want of that legislative energy and wisdom which the Executive has a right, and is bound to call to his aid, in every difficult emergency. If, under the blessing of Providence, our honor and our interests as a nation shall be preserved from injury, the people will equally well understand to whose prudence and firmness such a happy result must be attributed."

The complaint has been often urged in the public journals that the debates in Congress are generally or often too much prolonged. That there is too much indulgence of imagination, and of a disposition to speech-making, rather than that straight forward and business-like discussion of topics which the interests of the nation require. We believe the complaint has often been just. How far it has been so the past session, our means of information do not render us competent to decide. As it is useful to keep the subject before the public mind we copy the following paragraph regarding it, from the National Journal.

"It is not to be expected that at the short session of congress many important measures can be matured and adopted. The various and conflicting interests of this extensive Union will always induce warm and protracted discussions. The genius of our institutions, and the habits of our legislative bodies, encourage this tendency; and every attempt to check the practice will be odious and unsuccesful. At the same time it is to be frequently regretted that the debates in Congress are not regulated and restricted by a salutary interference of the judgment in those who participate in them. It is by no means unusual that a discussion becomes so attenuated and ramified, that it is necessary for some discriminating mind to replace the subject before the House in its original and proper form; and unless this is done, the importance of the subject itself and the power of the arguments by which it is recommended, are frittered away and forgotten in the licentious exercise of the imagination. If, however, this be an evil, it is one of which we have had little reason to complain at this session."

Massachusetts Legislature. The session closed on Saturday last. No business of much public importance was transacted on Friday and Saturday. The bill granting a charter for a free bridge to Charleston, passed in the Senate, on Thursday evening, as we stated in our last.

The bill excited much interest, and was as warmly opposed as it was vindicated, though with less strength of numbers. The Governor's decision respecting it was looked for with anxiety. On Saturday this bill was returned to the House by the Governor, with a message expressing his objections to it. Without expressing any opinion regarding the merits of the question about a *free bridge*, we have no hesitation in pronouncing this document highly honourable to the understanding and principles of our Chief Magistrate; and instead of operating as some have predicted, to lessen his popularity in the community, we are quite satisfied that it will, as such independence, firmness, and integrity of principle always ought, tend rather to raise the respect and strengthen the confidence of the most valuable part of the community.

Relief of the Greeks. On Friday last the amount of subscriptions in the city and vicinity, in aid of the Greeks, was upwards of $3000. From Concord, in this State, the sum of $36 75 has been received, From the South Society in Stockbridge, $67 69; from the Harris Masonic Lodge in Templeton, $20: from the second Congregational Church in Lynn, 25.

Commerce of the United States. The Secretary of the Treasury has just submitted to Congress, the annual statement of the Commerce and Navigation of the United States, to the 1st of October last. The amount of imports for the year preceding that date was $84,974,477. The amount of imports the preceding year, was $96,304,075.

The amounts of exports in the year ending the 30th of September last, were $77,595,322, of which $53,055,710 were of domestic, and $24,539,612 of foreign produce. The amount of exports in the preceding year, was $99,535,388, of which $66,944,745 were domestic produce, and $32,590,643 of foreign.—*Daily Adv.*

The Lady Adams. Nantucket, March 3.—The ship Lady Adams, Captain Tobey, of this port; sailed hence, on a whaling voyage to the Pacific Ocean, about five years since. She was spoken in July, 1823, on the coast of Japan, with 1000 bbls oil; since which, no authentic accounts have been obtained from her. She has long been given up as lost; but all conjectures as to the manner of her destruction, or the fate of her crew (16 in number) have hitherto been involved in doubt and perplexity. This suspense is however removed by the melancholy relation given below.

Capt. Maxcy of the late ship Factor of Nantucket, informs that while last on the coast of Japan, he spoke an English whaler, that had, on a previous voyage, been in company with the Lady Adams. The English Captain stated that he was on board the Lady Adams, which sailed faster than his own ship, and agreed at night to run two or three miles to leeward, to spread the chance for whales the next day; which he accordingly did, and hove to about midnight. That he was soon after called on deck by the watch, and observed a large fire te windward, in the upposed direction of the Lady Adams. That he immediately made sail, and beat to windward, though it was so rugged and boisterous that he could carry no more than close reefed topsails. That the fire suddenly disappeared at about two o'clock in the morning; and the English ship continued to beat to windward through the following day, but saw no more of the Lady Adams! it is therefore concluded that this unfortunate ship took fire, while the hands were engaged in trying out oil, and that all on board perished.—*Inquirer.*

We extract the following from a communication in the Pittsburgh Pa. Gazette.

Within the year just past, General Jacksons friends claimed for him, among other States, those of Ohio, Indiana, Louisiana, Maryland, and New Jersey; but now it is *admitted* that they have 'gone over to the euemy,' with the exception of a small detachment of Maryland, which will ultimately *follow* the 'main body.' Mr Ingham, the *champion* of Gen. Jackson in Pennsylvania, has been *refused* a seat in the Senate of the U. States by a vote of 108 to 11, in the legislature of the State; and yet Pennsylvania is claimed for Gen. Jackson! Mr Randolph, the champion of General Jackson in Virginia, has been excluded from the Senate of the United States, by a vote of the legislature of Virginia; and yet Virginia is claimed for Gen. Jackson! These are fair and legitimate expressions of the 'voice' of the people by their representatives, in the legislatures of those states; and many more important specifications of similar signs might be made; but these are sufficient for the present time and purpose.

Morgan. The Ontario Repository of March 7th, published at Canandaigua, N. Y. has the following paragraph in relation to Morgan.

"More rumors about Morgan are set afloat by credulous or trifling persons: such as, that he was on board the Lady of the Lake, which was lost in December on lake Ontario; that he is concealed; and a writer in a Canada paper intimates that a person of the name of Hill, living at Lewiston, can throw some light on Morgan's present residence. These are idle stories, and do not shake our belief that the unfortunate man was actually deprived of life at or near Fort Niagara."

William B. Giles, has been elected Governor of the State of Virginia, in the place of John Tyler, elected to the Senate of the U. States, who resigns his seat on the 4th of March next. The result of the joint ballotting of the two branches of the Legislature was, for Mr Giles, 107 votes; for Hugh Nelson, 62 votes; for John Floyd, 37 votes.

It is estimated that $150,000 worth of wool has been transported within the last year, eastward from Pittsburg, Steubenville and Wheeling. A few years since, when the Steubenville factory was established, wool enough to keep it in operation, could not be obtained west of the mountains. The produce of a flock. owned by Mr Spring, near Wheeling, was sold for $2400.

Errata. In the article on Demoniacs, in last weeks paper, first column, eighth line, for *profession* read *possession;* second column, twentieth line, for *enter* read *entering.*

MARRIAGES.

In this city, Mr Hugh S. Ball, of Charleston, S. C. to Miss Anna Elizabeth Channing, of Boston.—Mr Bela Marsh, to Miss Mary Beal.

In Walpole, on Sunday evening, 11th inst. Mr Samuel Fisher, of Mansfield, to Miss Cinthia Frizel, of Walpole.

DEATHS.

In this city, Charles Lowell, child of James B. Richards, aged 4 years.

In South Boston, on the 5th inst. Mrs Hannah Hawes, wife of Rev. Prince Hawes.

In Roxbury, Col. Joseph Dudley, aged 46 years.—Mrs Abigail, wife of Dr Nathaniel S Prentiss, aged 62.—Miss Anna Williams, aged 89 years.

In New Bedford, on the 7th inst. Mr George G. Fearing, of the firm of Chaddock & Fearing, and son of John Fearing, Esq. of Wareham, aged 22 years.

In Nantucket, Mrs Sarah Coffin, aged 24, wife of Capt. Benj. F. Coffin.

In Palmer, Rev. Henry H. F. Sweet.

In Philadelphia, on the 27th ult. Gen. John Steele, late Collector of the port of Philadelphia.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing,*" may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay which will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents. March 17.

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 6.

CONTENTS.

REVIEW

Mrs. Heman's Poems. Good's Book of Nature. Notes on Colombia. Winthrop's History of New England.

MISCELLANY.

Micromegas.

ORIGINAL POETRY.

The Stars. A Poetic Meditation. The Parting. The Bride. On the Death of Miss M. A. B*****k. The Raising of Lazarus.

CRITICAL NOTICES.

Parry's Third Voyage. Parris's Treatise on Diet. Essay on Boaring the Earth for Water. Hillhouse's Phi Beta Kappa Oration. Life of John O'Keeffe. The French Genders taught in Six Fables.

INTELLIGENCE.

Fine Arts at Rome. Depth of the American Lakes.—American Mines. Wolves in Russia. Greek Captives. New Mines of Platinum. Russia. The Stadium. Lady-birds. The Bush-Vine. Spade Husbandry. Singular Bequest. Ancient Shield. Spontaneous Combustion of Lamp-black. Cotton-seed Gas. New French Dictionary. Luminous Stones.—Modern Egyptians.

List of New Publications.

Literary Advertiser. M10.

INSTRUCTRESS WANTED.

WANTED at the School in High Street, an Instructress who is qualified to teach Sewing, Reading, Writing, and the Elements of Arithmetic, and Geography. A thorough knowledge of plain Needlework is considered as particularly necessary. A person who is acquainted with the Monitorial System of instruction would be preferred. The number of scholars will not exceed sixty. The salary is $200. Respectable references will be required. Application may be made in writing to the Agent of the Society for Employing Female Poor at their House in High-street. March 17.

PROGRESS OF CHRISTIAN TRUTH

Causes of the Slow Progress of Christian Truth; A Discourse delivered before the Western Unitarian Society in the Conigree meeting-house, Trowbridge, Wilts, (England.) By Robert Aspland. For sale by BOWLES & DEARBORN, 72 Washington-street. March 17.

HON. T. FULLER'S ADDRESS.

THE Address of Hon. Timothy Fuller, before the Massachusetts Peace Society, is this day published at the Christian Register Office, 81 Washington Street; and is for sale by the booksellers generally. M10.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First, Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in good paper and type, and will p 550 to 600 pages.

It will be furnished to Subscri boards, at two dollars and twent —and with an engraved head of two dollars and fifty cents per co press as soon as a sufficient num obtained to justify the expense.

The following testimonies, to the value of the writings of this distinguished man, will show in what estimation they are held by learned theologians of our own country.

Cambridge, Feb. 14, 1827.

To Mr David Reed,

DEAR SIR,

The writings of Rammohun Roy seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

ANDREWS NORTON,

Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton. HENRY WARE,

Professor of Theology in Harvard University.

Boston, December 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of Rammohun Roy's Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that Rammohun Roy is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. That he is a believer in the divine authority of our Lord, does not I think, admit of a doubt.—Had he embraced Trinitarian Christianity, and written as ably in defence of it, his works, long before this time, would have been circulated through the whole of Protestant christendom; nor would any other appeals have been necessary, to have obtained both missionaries and churches for the Hindoos. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth: And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,

JOSEPH TUCKERMAN.

* Christian Examiner, No. 5, vol. III.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets,* the *ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For March 1, 1827.

CONTENTS.

Marriages. Parthian Darts, A Father's Grief.—Blanche D'Albi. Ballad. Mentelle. The Brotherhood of Mercy. The Two Fathers. The Audience and the Visit. Tarshish. Anecdote of a Hyena. Method of Gilding Live Fish. Prison Life. Revenge on Bankers. Half a Dozen Bon Mots, Buils, &c. Death of a Tiger. Scotch Macheath; or, Retribution. Mrs Siddons. Living Pictures. Rival Landlords Hoaxed. March 3.

AGENTS

FOR THE CHRISTIAN REGISTER.

BOSTON, DAVID REED, 81 Washington Street.

MASSACHUSETTS. Stephens Baker, *Beverly.*—N. Lazell, jr. *South Bridgewater.*—James Brown, *Cambridge.*—L. Shattuck, Esq. *Concord.*—Daniel Reed, *Easton.*—J. A. Saxton, Esq. *Greenfield.*—D. Andrews, jr. *Hingham.*—H. A. Breed, Esq. *Lynn.*—Palmer Morey, *Walpole.*—W. Brown, Esq. *Plymouth.*—J. R. Buffum, *Salem.*—Rev. E. S. Goodwin, *Sandwich.*—A. G. Tannatt, *Springfield.*—Calvin Maynard, *Sterling.*—D. C. Hodges, Esq. *Taunton.*—John Bigelow, *Templeton.*—C. Harris, *Worcester.*—Capt. J. Gilley, *Marblehead.*—William Howe, *New Bedford.*—Perez Crocker, *North Bridgewater.*

NEW HAMPSHIRE. Jacob B. Moore, *Concord.*—Francis Grant, *Exeter.*—J. W. Foster, *Portsmouth.*

MAINE. E. Earle, *Brunswick.*—Glazier & Co. *Hallowell.*—Maj. B. Palmer, *Kennebunk.*—S. Coffin, Esq. *Newcastle.*—George Thacher, Esq. *Saco.*—Daniel Kilby *Eastport.*

NEW YORK. Unit'n Book Society, *N. York.*—Rev. I. B. Pierce, *Trenton.*

PENNSYLVANIA, R. H. Small, *Philadelphia.*

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston.*

POETRY.

WARNINGS.

From the English "Amulet."

BEAUTY—remember that change aud decay
Will pursue in your path, as the night follows day:
PRIDE—bear in mind that your form is of clay,
And will rot with the meanest that stands in your way:
WEALTH—that you are like the rainbow's bright ray,
Unsubstantial as clouds, and more fleeting than they:
RANK—let your name be as high as it may,
That the mandate "be dust," even you must obey:
POWER—what things are your life and your sway,
Which a breath can destroy and a murmur betray!

HAPPINESS—know that you shine like the light
Of the wandering gleam that misleads us at night:
PLEASURE—though painted all lovely and bright,
That your visits are fatal, and rapid your flight:
FRIENDSHIP—though dear to the sense and the sight,
That thou art but a flower which the wintry winds blight:
LOVE—that thy name, if we read it aright,
Is *passion*, more fearful because of its might:
HOPE—'tis in you their attractions unite,
But you lure us to leave us when most you invite.

L. A. H.

EDUCATION.

SUGGESTIONS TO PARENTS.

"*Early Intellectual Education.*—Domestic or preparatory education should as before stated, be conducted by *oral* instruction.—The innocent inmate of the nursery should not be harrassed with a horn book, by which to learn his alphabet. Rather let his attention be fixed on objects that meet his senses; let him be taught the sensible properties of things that engage his attention. This will give him an intellectual hold on the surrounding universe; and his mind, by employing the lever of language will daily gain new strength. Let him be taught the names of all the parts of an individual object, and as much as possible its history and the uses to which it may be applied.

"But his knowledge should, for some time, be confined chiefly to notices derived directly through his sensations, which may be denominated positive knowledge; and let his knowledge of relations as well as abstract ideas be left untouched until he shall be able to apprehend them. The reason why relative knowledge should be left to succeed positive, is that the former is dependent on the latter; for the knowledge of relations cannot be acquired until the knowledge of objects is familiar. Besides, a knowledge of the sensible properties of things may be acquired as readily at the age of five years as at any future period.

"By pursuing a course of this kind, a child would possess qualifications for entering school at the age of six or seven years, of a very different character from what we generally meet with. He would have been taught to *think*, and to bind his volatile ideas to appropriate words. His subsequent progress would be rapid and agreeable.

"Such a method is not so difficult to put into effectual operation as some may think; for it could be pursued by any mother of good common sense. There is no need of going far for subjects. A chair, or a table, a peach, or an apple, a cup or a saucer, a bean, or a pebble, would form ample subjects to interest and instruct a child of four years of age.

"When we reflect on the condition of women and their relation to society, we cannot help perceiving the immense influence they possess and exert in all civilized nations.—'Men make laws, but women make manners,' has long ago become an adage; and if it is true that laws are ineffectual, where the manners and customs of a people are opposed to them, we shall see the high value we should set on female education We feel no hesitation in hazarding the opinion, that of all human beings, the female sex ought to be the best educated. This would secure the morals of society, and ensure a race of enlightened and virtuous citizens.

"The first years of children are spent under the eye and in the company of their mother. Boys, until they are ten or twelve years old, and girls, until they marry, may be said to be under the management of their mother. How necessary is it therefore that the minds of women should be well cultivated; especially when we recollect that early impressions and habits, whether moral or intellectual, are hardly ever effaced! If mothers are wise and prudent, their children will in general be the same. It has been remarked by persons of the greatest observation, that most men who have been eminent for learning and piety have owed the germs of that eminence to their mothers. *Men* are but *children* of a *larger growth;* and our dispositions and habits in after life are nothing more than the developement of those principles which were imbibed during our tender years."

MISCELLANY.

RICHARD BROTHERS THE FALSE PROPHET.

The Christian Reformer of October last has a paragraph in relation to this singular man, which we here insert, preparatory to a more full account of him which is given in the number of the same work for November.

"Our readers recollect, no doubt, this political prophet, who made such a noise in the beginning of the French Revolutionary War, and whose cause was maintained by Mr Halhed, the Oriental Scholar, in the House of Commons. An inquiry was two or three weeks ago made concerning him by a writer in the Times newspaper, to which a correspondent, subscribing himself "Truth," has made the following reply:

"Mr Richard Brothers was confined in a private mad-house at Islington about 11 years; was released by the Lord Chancellor Erskine; lived some time in the neighbourhood of the Edgeware Road, afterwards in Baker-street North, where he died; saw him a few days before; was respectably dressed, very pale, very thin, a mere skeleton, very weak, could hardly walk, and died of a consumption. It was singular that the minister who confined him died of a broken heart, and that the doctor under whose care he was confined laid violent hands on himself. In the burying-ground of St John's-wood chapel, near the Regent's Park, on the north side, or right hand, behind the chapel, and opposite No. 6, on the wall, you will find a large plain stone with the following engraving on:

"THIS GROUND
was bought by Mr John Finlayson,
of Upper Baker-street,
to deposit under this stone the
mortal remains of Mr RICHARD BROTHERS,
who resided and died in Finlayson's house,
on the 25th January, 1824."

The paragraphs given above probably caused an investigation of the history of this man, as the following further account of him has since been published in the Times newspaper and copied into the Reformer of November.

"Mr BROTHERS, it seems, was liberated from confinement by an order of Lord Erskine, as stated by a correspondent in *The Times* of October 6, in the year 1806. He then became an inmate of Mr Finlayson, of Upper Baker Street, (although the appointed committee of his person was Mr Fallofield, of Chancery Lane;) and with that gentleman he resided until the period of his death, January 25, 1824. During this time he does not appear to have been under actual personal restraint; he visited friends, and was observed in the street, as stated by the writer already referred to. We have seen a letter written by Mr Brothers in September, 1823, shortly before his death, which betrays no symptom of unsoundness of mind. He died intestate, leaving a widow and a married daughter. Administration was granted to the widow, Mrs Elizabeth Brothers, by the Prerogative Court of Canterbury, in February, 1824. The actual property left by him was 450*l* 3 per cent. consols, which, we understand, has not been paid by the Bank, owing to a claim on the part of Mr Finlayson, who, by a Chancery order, has attached it, to answer the expenses incurred by him for the maintenance of Mr Brothers, for which Lord Erskine promised, (we are told,) he should have an annual allowance of 300*l*, but of which he has received not a farthing.

"As Mr Brothers was a man of considerable notoriety at one period, and as the remoteness of that period may cause his eccentricities to be unknown or obscurely remembered at the present day, a brief sketch of his history may be acceptable.

"Richard Brothers was a native of Newfoundland, where several of his brothers and a sister still reside. He entered early in life into the British navy, where he attained the rank of lieutenant, and was said to be much respected. The first remarkable proof he gave of that religious frenzy which afterwards became so extravagant, was his refusing to make the requisite affidavit, on receiving his half-pay, which the Lords of the Admiralty consequently refused him. This instance of *persecution*, as he considered it, acted violently upon a mind apparently diseased by constant application to theological studies, and his conduct became so outrageous that he was removed, at the instance of his landlady, from his lodgings to the workhouse of the united parishes of St Margaret and St John the Evangelist, Westminster.—By the interposition of the Governors, he received from the Admiralty the arrears of his half-pay. Mr Moser, the late magistrate, observed that his behavior while in the workhouse was unexceptionable, and his conversation strongly marked with shrewdness and propriety on general subjects, but with enthusiastic flightness when religion was touched upon. This was in the year 1792. He soon after quitted the workhouse, and in the year 1793 or 1794, he commenced business as an inspired prophet, and actually presented himself at the door of the House of Commons to advertise the members that the fulfilment of the 7th chapter of Daniel was at hand. He published several pamphlets, of which the most remarkable is entitled, *A revealed knowledge of the prophecies and times; book the first; wrote under the direction of the Lord God, and published by his sacred command.* In this extraordinary work, he announced himself to be the nephew of God Almighty, and commissioned by him to predict the approaching destruction of London by earthquake and fire; likewise the destruction of the Parliament. Some persons were to be saved by his intercession, among whom was the Countess of Buckinghamshire, because she, (the writer observed,) as well as himself, was descended from 'Joseph, the president of Egypt.' At this period, Brothers became an object of astonishing curiosity; not only were all his books and every book in which he was named, purchased and read with avidity; but it was stated in Parliament that his lodgings were, in the forenoon, constantly filled by persons of quality and fortune of both sexes, including members of the legislature, and that the street was crowded with their carriages. In one of his works, he presumed to address the King in the following words:—'The Lord God commands me to say to you, George III., King of England, that immediately on my being revealed in London to the Hebrews, as their prince, and to all nations as their Governor, your crown must be delivered up to me, that all your power and authority may cease.' Government, during these feverish times, being apprehensive that Brothers, though a mere enthusiast himself, might become a dangerous tool in the hands of others, through the amazing influence he had gained over the public mind, (his house being daily beset by crowds of people,) determined upon taking him into custody. A warrant was accordingly issued by the Duke of Portland, one of the Secretaries of State, founded on the statute 15th Elizabeth, charging him with 'unlawfully, maliciously and wickedly writing, publishing and printing various fantastical prophecies, with intent to cause dissensions and other disturbances within this realm, and other of the King's dominions.' By virtue of this warrant, which was executed with some difficulty, not from any opposition offered by Brothers, (who told the messengers he knew of their coming, and required only such force as should shew he accompanied them involuntarily,) but from the assembled multitude without, the prophet was brought from his apartments in Paddington Street, before the Privy Council, March 4, 1795, who referred his case to Drs Simmonds and Munro; these physicians pronounced him insane; and, on the 27th, a commission *de lunatico inquirendo* was held, by which Brothers was found lunatic. He was subsequently, (May 4th,) removed from the custody of the King's messenger to Fisher's private madhouse, Lower Street, Islington, where the writer of this notice frequently saw him facing his sitting-room, walking backwards and forwards as was his custom.

"A circumstance of a most singular kind giving additional interest to the affair of Mr Brothers, we refer to the conduct of Mr Nathaniel Brassey Halhed, member of Parliament for Lymington, a distinguished Orientalist, and reported to be a man of great general learning. This gentleman not only suffered himself to be inoculated with the disease of Mr Brothers, but on the 31st of March, 1795, introduced the subject of his prophecies to the House of Commons, after formal notice, in a long and elaborate speech, which he concluded by moving, 'That the books of Richard Brothers, entitled, *A Revealed Knowledge*, &c, be laid upon the table of the House.' This motion, not being seconded, fell to the ground. Not discouraged, on 21st April, he renewed the jubject by a motion for the warrant of commitment by which Mr Brethers was placed in custody, and for a committee to inquire into the causes of his confinement. In the course of this speech, he declared that he would not flinch from the task imposed on him by the hand of Providence; and added, 'Many gentlemen, (members,) I am convinced, did read Mr Brothers' books during the interval of the recess, and some I know to have applied for and received them from the author himself, previously to that period.' This motion, like the preceding, was not seconded.

"Balked in Parliament, Mr Halhed restored to the press, and published several pamphlets on this subjeet, such as, *A Word of Admonition to the Right Hon. Willian Pitt, occasioned by the Prophecies of Brothers*, &c; and *Two Letters to the Right Hon. Lord Loughborough, on the present confinement of Richard Brothers*, &c. In the latter he observes, 'If violence is done to Mr Brothers, and an earthquake should happen, how will you persuade mankind that it is a mere natural phenomenon?'

"But a most ingenious argument is employed by Mr Halhed to obviate the objection made to Brothers' claiming the title of nephew to God Almighty. He says, 'I hope no man in this country will deny that Jesus Christ is God Almighty. Jesus Christ had brothers and sisters, and the son of one of them must necessarily have been his nephew. Extend the line of filiation as far as we please, through fifty, a hundred, or a thousand descents, the last is still a nephew, (*nepos*) lineally descended from the first.'

"With respect to the real character of Mr Brothers, the late Mr Moser, from personal observation, describes him as 'not a dangerous, artful man, but if left to the dictates of his own heart, a man of honor, integrity and principle; possessed of a naturally strong, but unfortunately perverted understanding; some knowledge of books, but a total ignorance of the world; gentle, mild and unassuming, though seemingly possessed of great sensibility; and although his mind was strongly bent towards a particular object, he could scarcely be said to be dogmatical even in the length of his enthusiasm.'

"Unfortunately for the reputation of Mr Brothers, he fixed, like Joanna Southcote, near whom he rests, upon an event too near as a criterion of his veracity. He declared that the Millenium was to commence on the 19th of November, 1795, 'at or about sunrise, in the latitude of Jerusalem.'

"He was not indifferent to wordly profit; he assigned, in one of his pamphlets, as a motive for writing, a desire to provide for his wife and children. His publications were probably very lucrative to him. He was between 70 and 80 at the time of his death.

"Mr Sharpe, the celebrated engraver, was a disciple of Brothers, as he was afterwards of Joanna Southcote. His engraving of Brothers is in his most forcible manner."

MARRIAGE. I would fain hear from those marriage haters but a shadow of reason, why I should not pronounce a modest wife one of the greatest of human blessings. She is the safety of that house whose affairs she administers. She is the tender and faithful nurse of your children. She is the joy of your health and your care and relief in sickness, the partner of your good fortune and comfort in your bad. She soothes and breaks the head-long violence of youth, and tempers the morose austerity of age. Will any one offer to persuade us that the education of children, which are the very images of our bodies and pictures of our minds, and in whom we see as it were our very selves born again anew, affords not a delight sincere to the last degree? or that it is no satisfaction when we come to obey the laws of fate, to see a son of our own to whom we can bequeath those honors and possessions of our families which we received from our parents.

NEEDLE MAKING. I will attempt to give you some idea of needle making. The wire is first cut into suitable length for two needles. Each end is sharpened by taking fifty or a hundred between the fingers and rolling the points on a revolving stone. The needle is then placed on a die, exactly in the centre, and one blow makes two eyes, and, at the same time, cuts the wire nearly in two, between these eyes. This was done with so much rapidity that I asked how many times the die fell to make the eyes, not perceiving that the boy took up one at every blow. Two needles are then parted, and you have two in an unfinished state. Tempering them is the next process. The needles while heated red hot, are thrown into cold water, and afterwards are brought to a spring tempering by being rolled in plates of hot iron. Each is then filed in the eyes, and last of all, receives the polish in the same way as it is pointed, only on a finer stone. In the last room I visited were 15 or 20 young girls, from ten to fourteen years of age, busy in counting them out, putting them out, putting them into papers, and labelling them. The principal part of the work is done by boys, who, from their appearance, must be poorly paid.—*London paper.*

We have now before us news from Sierra Leone, of the 8th ult. at which recent date we are informed there were no fresh arrivals either from Captain Clapperton or Major Laing. Our correspondent, however, alludes to the report which had been in circulation, respecting the death of Mr Dickson, and informs us that it has been satisfactorily contradicted by a remarkable circumstance which has conferred some celebrity on that gentleman. On his arrival in the Shah country, it seems, the influence of M. de Souza, which had been of so much service to him near the coast, began to fail, and the Shah natives, (as is usual with these African tribes,) made a number of petty excuses for the purpose of retarding his progress, the chief of which was, that the Fetish was not yet favourable to his advance. In proof of this they showed him the Fetish, which was indeed most unpropitious to his wishes. Upon this obstacle being so presented, Mr Dickson asked for and obtained permission to try Whiteman Fetish. Among other apparatus with which he was liberally provided, there happened to be a galvanic battery, and this he erected in the presence of the Shah people. He then requested a fowl to be killed; and having immediately submitted it to the galvanic action, the dead bird performed the phenomena so well known in England; fluttered, shook its head and limbs, and almost flew away—to the inexpressible horror and consternation of the amazed natives. In short, there was no resisting such a miracle; they instantly acknowledged that his Fetish was conclusive, and begged that he would march out of the country with as much haste as possible. Mr Dickson, by this ingenious expedient, thus attained his principal object; but he had great difficulty in procuring carriers for his baggage, such was the alarm produced by galvanism in Africa.—Since this time, nothing further had been heard of him, which the writer considers to be auspicious; for, had he died, (he says,) the news must have reached the coast. [We presume that the information contained in the foregoing, has been obtained from the Africans, who come to Sierra Leone from the interior.]

The *Shah* here mentioned, is, we imagine, the *Shar*, so spelt in the letters received in May last, see (*Literary Gaz.* of the 27th of that month,) which state that Mr Dickson had obtained leave from the King of Dahomey to proceed thither, and had actually left his court on the 31st of Dec. 1825, with fifty armed men, and a hundred bearers to escort him to his destination. *Shar* is there said to be seventeen days' journey towards the north, and situated to the south west of *Yawry* or *Yaouri*. It was to the latter that Major Laing, according to one statement, proposed to descend from Timbuctoo, when the river was swollen in August, and it was also for *Yaroui* that Capt. Clapperton wrote (Hio, 22d Feb. last,) he was then about to set off.—*Lond. Lit. Gaz.*

TRIAL OF CALVIN & HOPKINS

JUST received a few copies of the little work, entitled "The trial of CALVIN and HOPKINS, versus the Bible and Common Sense." F24

VALUABLE BOOKS.

FOR SALE AT THIS OFFICE, VIZ.

THE SEPTUAGINT ed. Bos.
The Vulgate, in 2 vols.
Le Clerk's Ecclesiastical History.
Whitby's Examen Var. Lect. Millii.
Memoirs American Acad. Arts and Sciences.
Neal's History of Puritans, 5 vols. F17.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets, the ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For March 1, 1827.

CONTENTS.

Marriages. Parthian Darts, A Father's Grief.—Blanche D'Alzi. Ballad. Mentelle. The Brotherhood of Mercy. The Two Fathers. The Audience and the Visit. Tarshish. Anecdote of a Hyena. Method of Gilding Live Fish. Prison Life. Revenge on Bankers. Half a Dozen Bon Mots, Buils, &c. Death of a Tiger. Scotch Macheath; or, Retribution. Mrs Siddons. Living Pictures. Rival Landlords Hoaxed. March 3.

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,

The FRENCH GENDERS taught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15, 548 French Nouns may be learned in a few hours. Price 16 cents.

PRIMARY LESSONS IN ARITHMETICK.

PUBLISED by LINCOLN & EDMANDS, 59, Washington-street, *PRIMARY LESSONS IN ARITHMETICK*, by Frederick Emerson, 2d edition, with improvements. Price 60 cents per dozen.

☞This little work is admirably fitted for beginners, and is extensively used for small children. It will interest the young mind, and early introduce it to the science of numbers. March 10

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumns complete may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols, and 12 1-2 cts for the Essay on Romance Writing, if the copies in boards exchanged should not contain that article. Feb. 17.

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

ROBERT HALL'S Polemical and other Miscellanies; consisting of articles originally inserted in the London Eclectic Review—and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition By Robert Hall, M. A. Price one dollor. Just published and for sale by JAMES LORING, No. 132 Washington-st.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works. March 3.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington-street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution. 4t

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

SELECT HYMNS.

JUST published, at this office, a selection of HYMNS for Public Worship, from various authors, in Metres not found in Watts' Book of Psalms or Hymns, and on Subjects and Occasions not noticed in that work;—with a few on various subjects and different metres. Designed to be used in connexion with, and as a supplement to Watts'. [72 pages, stitched—92 hymns.] A cheap work of this kind has been long wanted, in Societies where Watts' has been long used, and where, from the expense attending it, a change has not been made. In this collection all the metres contained in the modern collections of music have been introduced.

Price, $10 per. 100, to Societies. F17

MR UPHAM'S SERMON.

FOR sale by HILLIARD, GRAY & Co. BOWLES & DEARBORN, and at this Office, the late Sermon of Rev. Mr Upham, at the Dedication of the First Church in Salem. Some notion of the high merits of the Sermon may be formed from the extracts which have been published in the Christian Register. Feb 17

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

CHRISTIAN EXAMINER.

THIS day published by *BOWLES & DEARBORN*, No. 72, Washington street,

THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW, No. 1. vol. 4. For January and February.

—CONTENTS—

Miscellany.—Review of the Progress of Religious Opinions.

Poetry.—The Living and the Dead—On Reading the Life of Quincy, by his Son.

Review.—ART. I.—The Martyr; a Drama, by Joanna Baillie.

ART. II.—1. A Summary of the Theological Controversies which of late years have agitated the City of Geneva.—2. Causes, which check the Progress of Theological Science among Protestants.—3. On the Establishment of Conventicles in the Canton of Vaud.

ART. III. A Discourse preached at the Dedication of the Second Unitarian Church, New York, Dec. 7, 1826, by Wm E. Channing.

ART. IV. Mason's Address on Church Music, Continued.

Notices of recent Publications. Fitch on the Nature of Sin—Greenwood on the Lord's Supper—Upham's Dedication Sermon—Thrush on the Unlawfulness of War—Thrush to Editors and Reviewers—The Christian Visitant,

Intelligence. Unitarian Chapels in England, Wales, and Scotland—Summary of Unitarian Chapels—Institutions in England under Unitarian control—Untarianism in Pennsylvania—Peace Society—Spirit of Ortho oxy—Calcutta Pamphlets. March 3.

AGENTS

FOR THE CHRISTIAN REGISTER.

BOSTON, DAVID REED, 81 Washington Street.

MASSACHUSETTS. Stephens Baker, *Beverly.*—N. Lazell, jr. *South Bridgewater.*—James Brown, *Cambridge.*—L. Shattuck, Esq. *Concord.*—Daniel Reed, *Easton.*—J. A. Saxton, Esq. *Greenfield.*—D. Andrews, jr. *Hingham.*—H. A. Breed, Esq. *Lynn.*—Palmer Morey, *Walpole.*—W. Brown, Esq. *Plymouth.*—J. R. Buffum, *Salem.*—Rev. E. S. Goodwin, *Sandwich.*—A. G. Tannatt, *Springfield.*—Calvin Maynard, *Sterling.*—D. C. Hodges, Esq. *Taunton.*—John Bigelow, *Templeton.*—C. Harris, *Worcester.*—Capt. J. Gilley, *Marblehead.*—William Howe, *New Bedford.*—Perez Crocker, *North Bridgewater.*

NEW HAMPSHIRE. Jacob B. Moore, *Concord.*—Francis Grant, *Exeter.*—J. W. Foster, *Portsmouth.*

MAINE. E. Earle, *Brunswick.*—Glazier & Co. *Hallowell.*—Maj. B. Palmer, *Kennebunk.*—S. Coffin, Esq. *Newcastle.*—George Thacher, Esq. *Saco.*—Daniel Kilby *Eastport.*

NEW YORK. Unit'n Book Society, *N. York.*—Rev. I. B. Pierce, *Trenton.*

PENNSYLVANIA, R. H. Small, *Philadelphia.*

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston.*